

## تفسير تنوير المقباس ابن عباس تفسير سورة الاحزاب

Tanwîr al-Miqbâs min Tafsîr Ibn 'Abbâs

يَا أَيُّهَا النَّبِيُّ ۖ اتَّقِ اللَّهَ ۖ وَلَا تُطِعِ ٱلْكَافِرِينَ  
وٱلْمُنَافِقِينَ ۚ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا ۝  
**1**

And from his narration on the authority of Ibn 'Abbas that he said regarding the interpretation of Allah's saying (O Prophet! Keep thy duty to Allah): '(O Prophet! Keep thy duty to Allah) He says: fear Allah in relation to breaking your pledge before the time of its expiry (and obey not the disbelievers) from among the people Mecca: Abu Sufyan Ibn Harb, 'Ikrimah Ibn Abi Jahl and Abu'l-A'war al-Aslami (and the hypocrites) of Medina: 'Abdullah Ibn Ubayy Ibn Salul, Mu'attib Ibn Qushayr and Jadd Ibn Qays; do not obey them in what they ask you to commit of transgression. (Lo! Allah is Knower) of what they say and of their intent to kill you, (Wise) He enjoined that one should honour one's pledge and forbade breaking pledges. (1)

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِن رَّبِّكَ ۚ إِنَّ ٱللَّهَ  
كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ۝  
**2**

(And follow) O Muhammad (that which is inspired in thee from your Lord) act according to what you have been commanded in the Qur'an. (Lo! Allah is Aware of what you do) whether you honour your pledge or break it. (2)

### وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا { 3

(And put thy trust in Allah, for Allah is Sufficient as Trustee) He is sufficient to fulfil His promise to you: to give you victory and the upper hand; it is also said that this means: He is sufficient to protect you from them. (3)

مَا جَعَلَ لِلَّهِ لِرَجُلٍ مِّنْ قَلِيلَيْنِ فِي خَوْفِهِ  
وَمَا جَعَلَ أَرْوَاحَكُمْ لِلآلِي تُظَاهِرُونَ  
مِنْهُنَّ أُمَّهَاتِكُمْ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ  
ذَلِكَ قَوْلُكُمْ يَأْفُواهُمْ وَاللَّهُ يَقُولُ الْحَقَّ  
وَهُوَ يَهْدِي لِسَبِيلٍ { 4

(Allah hath not assigned unto any man two hearts within his body) this was revealed about Abu Ma'mar Jamil Ibn Asad who was called "the one with two hearts" because of his measured speech, (nor hath He made your wives whom you declare (to be your mothers)) by a simple oath ((to be your mothers) your mothers) as your mother in relation to unmarriageability-

this was revealed about Aws Ibn al-Samit the brother of 'Ubadah Ibn al-Samit and his wife Khawlah-, (nor hath he made those whom you claim (to be your sons) those whom you adopted in order to help and strengthen you (your sons) like your real sons. (This is but a saying of your mouths) between yourselves. (But Allah says the Truth) Allah explains the Truth (and He showeth the way) and lead to what is right. (4)

دَعُوهُمْ لِآبَائِهِمْ هُوَ أَفْسَطُ عِنْدَ اللَّهِ فَإِنْ  
لَمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي وَلَتَيْنِ  
وَمَوَالِيكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا  
أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ

## لِلَّهِ عَفُوراً رَّحِيماً {5}

(Proclaim their real parentage) name them in relation to their real fathers. (That will be more equitable) better, more correct and fairer (in the sight of Allah) in relation to lineage.

(And if you know not their fathers) if you do not know the lineage of their fathers, (then (they are) your brethren in the faith) name them with names showing brotherhood in faith: 'Abdullah, 'Abd al-Rahman, 'Abd al-Rahim and 'Abd al-Raziq, (and your clients) and name them as your clients. (And there is no sin for you in the mistakes that you make unintentionally) regarding the identification of one's parentage, (but what your hearts purpose (that will be a sin for you)) what is a sin for you is to attribute intentionally someone to other than his real father.

(Allah is Forgiving) of what was done in the past, (Merciful) in relation to what will happen in the future.

This verse was revealed about Zayd Ibn Harithah who was adopted by the Prophet (peace be upon him). People used to call him Zayd Ibn Muhammad, but Allah forbade them from calling him so and guided them to what is proper. (5)

لِلنَّبِيِّ أَوْلَىٰ ۖ لِلْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ  
وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولَآءِ لِلْأَرْحَامِ بَعْضُهُمْ  
أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ  
وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَآئِكُمْ  
مَعْرُوفًا كَانَ ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا {

6

He said: (The Prophet is closer to the believers) the Prophet has a better right to preserve the children of the believers (than their selves) after they die, due

to the saying of the Prophet (peace be upon him): "Whoever dies and leaves behind a burden I will carry it for him, or a debt I will pay it back for him, or wealth it will go to his inheritors" ,

(and his wives) the wives of the Prophet (peace be upon him) (are (as) their mothers) are like their mothers in unmarriageability.

(And the owners of kinship) those related with ties of kinship (are closer one to another) have more right to one another in relation to inheritance (in the ordinance of Allah) thus it is written in the Guarded Tablet; and it is said: thus it is written in the Torah; and it is said:

thus it is written in the Qur'an-- (than (other) believers and the fugitives (who fled from Mecca) except that you should do kindness) a bequest not exceeding a third of the whole inheritance (to your friends) your custodians in religion or your friends.

(This) inheritance for relatives and bequests for friends or clients (is written in the Book) in the Guarded Tablet; it is also said: it is written in the Torah and the Children of Israel practise it. (6)

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ  
وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ۚ  
مَرِّمَ وَأَخَذْنَا مِنْهُمْ مِّيثَاقًا غَلِيظًا ۝ 7

(And when We exacted a covenant from the Prophets) to honour their pledges and that they should convey the message to one another, (and from thee (O Muhammad))

and We exacted from you that you should convey to your people the events of the messengers and Scriptures before you and that you should command them to believe in it

(and from Noah) and We exacted from Noah [the same] (and Abraham) and exacted from Abraham [the same] (and Moses) and exacted from Moses

[the same] (and Jesus son of Mary) and exacted from Jesus of Mary [the same].

(We took from them a solemn covenant) that they should convey the message, the first to the last and that the last should believe in the first, and also command their respective people to believe in it;

لَيَسْأَلَنَّ لِلسَّادِقِينَ عَنْ صِدْقِهِمْ وَأَعَدَّ  
لِلْكَافِرِينَ عَذَابًا أَلِيمًا { 8

(so that) That He may ask the loyal [Truthful] of their loyalty (Truth) that He may ask the conveyors of the message about their conveyance, and the loyal about their loyalty and the believers about their faith.

(And He has prepared a painful doom) whose pain extends to their hearts (for the unfaithful) for the disbelievers in Scriptures and messengers.

Battle of Khandaq/ Trench/ Ahzaab verse 9 to 27

يَا أَيُّهَا الَّذِينَ آمَنُوا ذُكِّرُوا نِعْمَةً لِلَّهِ  
عَلَيْكُمْ إِذْ جَاءَكُمْ جُنُودٌ فَازْسَلْنَا عَلَيْهِمْ  
رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا وَكَانَ لِلَّهِ بِمَا  
تَعْمَلُونَ بَصِيرًا { 9

(O you who believe Remember Allah's favour unto you) preserve Allah's favour in that He repelled the enemy from you by sending the east wind and angels (when there came against you hosts) the host of disbelievers, (and We sent against them a great wind) the east wind (and hosts) and a row of angels (you could not see. And Allah is ever Seer of what you do) whether it is the digging of the trench or other things. (9)

إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ  
وَإِذْ رَأَيْتُمُ الْأَنْصَارَ وَبَلَغَتِ الْقُلُوبُ  
الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ لَظُنُونًا ۚ { 10

(When they) the disbelievers of Mecca (came upon you from above you) from above the valley: Talhah Ibn Khuwaylid al-Asdi and his host (and from below you) from below the valley: Abu'l-A'war al-Aslami and his host and Abu Sufyan and his host, (and when eyes grew wild) when the eyes of the hypocrites grew wild (and hearts) the hearts of the hypocrites (reached to the throats) because of fear, (and you were imagining vain thoughts concerning Allah) and thought, O host of hypocrites, that Allah will not help His prophet. (10)

هُنَالِكَ ۖ تُثَلَّىٰ ۖ لِّلْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا  
شَدِيدًا { 11

(There) at that point of fear (were the believers sorely tried) they were tested with a trial, (and shaken with a mighty shock) they were terribly exhausted and violently moved. (11)

وَإِذْ يَقُولُ ۖ لُمَنَافِقُونَ وَٱلَّذِينَ فِي  
قُلُوبِهِم مَّرَضٌ ۖ مَا وَعَدَنَا ٱللَّهُ وَرَسُولُهُ إِلَّا  
عُرُورًا { 12

(And When the hypocrites) 'Abdullah Ibn Ubayy Ibn Salul and his host, (and those in whose hearts is a disease) doubt and hypocrisy, i.e. Mu'attib Ibn Qushayr and his host, (were saying: Allah and His messenger promised us naught) the conquests of lands and the coming of the believers (but delusion) falsehood. (12)

وَإِذْ قَالَتْ طَائِفَةٌ مِّنْهُمْ يَا أَهْلَ يَثْرِبَ لَا  
مُقَامَ لَكُمْ فِيَّ رَجْعُوا وَبَسْتَنُذُنْ فَرِيقٌ مِّنْهُمْ  
لِّلنَّبِيِّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ  
بِعَوْرَةٍ إِن يَريُدُونَ إِلَّا فَرَارًا { 13

(And when a party of them) from Banu Harithah Ibn al-Harth to their friends in the Ditch (said: O folk of Yathrib!) they mean: O people of Medina! (There is no stand (possible) for you) there is no place for you in the Ditch to fight, (therefore turn back) to Medina. (And certain of them) from the hypocrites among Banu Harithah ((even) sought permission of the Prophet) Allah bless him and give him peace, (saying) allow us, O Prophet of Allah, to go back to Medina:

(Our homes lie open (to the enemy)) there are no men in our homes and we fear that thieves may steal from them.

(And they lay not open) and they are not without men.

(They but wished to flee) from fighting. (13)

وَلَوْ دُخِلَتْ عَلَيْهِم مِّنْ أَفْطَارِهَا ثُمَّ سُئِلُوا  
لَفْتَنَةً لَّاتَوْهَا وَمَا تَلَبَّسُوا بِهَا إِلَّا يَسِيرًا {  
14

(If the enemy had entered) in on the hypocrites in Medina (from all sides and they had been exhorted to treachery) to idolatry, (they would have committed it) they would have swiftly committed it, (and would have hesitated thereupon but little) they would not have hesitated to respond; it is also said that this means: they would have remained in Medina but a little while. (14)

وَلَقَدْ كَانُوا عَاهَدُوا لِّلَّهِ مِن قَبْلُ لَا  
يُولُونِ إِلَّا ذَبَارًا وَكَانَ عَهْدُ لِّلَّهِ مَسْئُولًا {

(And verily they had already sworn unto Allah) before the battle of the Ditch, on the occasion of the battle of the Clans (that they would not turn their backs) fleeing from the idolaters.

(An oath to Allah) the one who breaks his oath to Allah (must he answered for) will be asked about it on the Day of Judgement. (15)

قُلْ لَّن يَنْفَعَكُمُ ۖ الْفِرَارُ إِن فَرَرْتُمْ مِّنَ  
لَمَوْتٍ أَوْ الْقَتْلِ وَإِذًا لَا تَمْتَعُونَ إِلَّا  
قَلِيلًا { 16 }

(Say) O Muhammad, to Banu Harithah: (Flight will not avail you if you flee from death or killing, and then you dwell in comfort) you will not live in the life of this world (but a little while) a short time. (16)

قُلْ مَن دَا ۖ الَّذِي يَعْصِمُكُم مِّنَ ۖ اللَّهِ إِن  
أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا  
يَجِدُونَ لَهُم مِّن دُونِ ۖ اللَّهِ وَلِيًّا وَلَا  
نَصِيرًا { 17 }

(Say) O Muhammad to Banu Harithah: (Who is he who can preserve you from Allah) from Allah's chastisement (if He intendeth harm for you) if He intends to punish you by killing you, (or intendeth mercy for you) or intends well-being for you by sparing you from being killed. (They will not find) i.e. Banu Harithah (that they have any friend or helper other than Allah) that they have anyone to spare them from or help them against Allah's chastisement. (17)

قَدْ يَعْلَمُ ۖ اللَّهُ ۖ لِمُعْوَِقِينَ مِنْكُمْ ۖ وَقُلُقَائِلِينَ  
لَاخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَلَا يَأْتُونَ ۖ لَبَاسًا إِلَّا



## قَلِيلًا { 18

(Allah already knows those of you) those of the hypocrites (who hinder) others to go back to the Ditch, (and those who say unto their brethren) and those who say to their friends who are also hypocrites: (" Come you hither unto us! ") in Medina;

these were: 'Abdullah Ibn Ubayy,

Jadd Ibn Qays

and Mu'attib Ibn Qushayr

(and they) 'Abdullah Ibn Ubayy and his two friends (come not to the stress of battle) come not to fighting

(save a little) out of ostentatious and seeking fame, (18)

أَشِحَّةً عَلَيْكُمْ فَإِذَا جَاءَ ۖ لَخَوْفُ رَأَيْتَهُمْ  
يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَى  
عَلَيْهِ مِنَ ۖ لَمُوتٍ فَإِذَا دَهَبَ ۖ لَخَوْفُ  
سَلَفُوكُمْ بِاللَّسِنَةِ جِدَارٍ أَشِحَّةً عَلَى ۖ لَخَبِيرِ  
أُولَئِكَ لَمْ يُولُومُوا فَأَحْبَطَ ۖ لِلَّهِ أَعْمَالُهُمْ  
وَكَانَ ذَلِكَ عَلَى ۖ لِلَّهِ يَسِيرًا { 19

(Being sparing of their help to you (believers)) they claimed they took pity on the believers; it is also said that this means: they are too niggardly when it is a question of spending on the believers.

(But when the fear) of the enemy (comes, then you (Oh Muhammad) see them) the hypocrites in the Ditch (regarding thee with rolling eyes like one who faints unto death) like the one suffering from the pangs of death. (Then, when the fear) of the enemy (departs, they scald you with sharp tongues) they attack and vilify you (in their greed for wealth (from the spoil)) they are stingy when it comes to spending in the way of Allah.

(Such) those who have such traits  
(have not believed) are not sincere in their faith.  
(Therefore Allah makes their deeds fruitless) Allah  
thwarts their good deeds by means of their  
evil works. (And that) thwarting good deeds (is easy  
for Allah). (19)

يَحْسَبُونَ ۖ لَأُخْرَبَ لَمْ يَذْهَبُوا وَإِنْ يَأْتِ  
لَأُخْرَبُ يَوَدُّوا لَوْ أَنَّهُمْ يَأْتُونَ فِي  
لَأُخْرَبُ يَسْأَلُونَ عَنْ أَنْبَاءِكُمْ وَلَوْ كَانُوا  
فِيكُمْ مَا قَاتِلُوا إِلَّا قَلِيلًا {20

(They hold that the clans) 'Abdullah Ibn Ubayy and  
his host think that the disbelievers of Mecca (have  
not retired (for good)) because of their fear and  
cowardice;  
it is also said: they think that the disbelievers of  
Mecca will not leave until they kill Muhammad  
(peace be upon him); (and if the clans) the  
disbelievers of Mecca (should advance (again), they)  
'Abdullah Ibn Ubayy and his host (would fain be in  
the desert with the wandering Arabs) they would  
wish to leave Medina because of their fear and  
cowardice, (asking) in Medina (for the news of you)  
about your situation in the Ditch  
(and if they were among you) and if they were with  
you in the Ditch, (they would not give battle, save a  
little) out of ostentation and seeking fame. (20)

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ  
حَسَنَةٌ لِّمَن كَانَ يَرْجُوا ۖ لِلَّهِ وَلِیَوْمٍ ۖ لَا خَرَّ  
وَدَكَرَ لِلَّهِ كَثِيرًا {21

(Verily in the Messenger of Allah you have a good  
example) a good wont and goodly imitation in  
staying with him in the Ditch (for him who looks unto

Allah) for he who longs for Allah's bounty and reward;

it is also said that this means: for he who fears Allah (and the last Day) and fears the chastisement of the Hereafter, (and remembers Allah much) with his tongue and heart. (21)

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَخْرَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا { 22

Allah then mentioned the attributes of sincere believers, saying:

(And when the true believers) the sincere believers (saw the clans) the disbelievers of Mecca: Abu Sufyan and his host, (they said: This is that which Allah and His messenger promised us) for the counting of days. (Allah and His messenger are true) in their promise, this is because the Prophet (peace be upon him) had informed them that the Clans will come and remain for nine to ten days, i.e. up to nine or ten days. (It) seeing the disbelievers (did but confirm them in their faith) it increased their certitude in the words of Allah and in the words of His Messenger (and resignation) to the command of Allah and to the command of the Messenger. (22)

مِّنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا { 23

(Of the believers are men who are true) loyal (to that which they covenanted with Allah.

Some of them have paid their vow by death (in battle)) such as Hamzah Ibn 'Abd al-Muttalib, uncle of the Prophet (peace be upon him) and his fellow believers who died fighting [at Uhud],

(and some of them still are waiting) they will continue to be loyal until they die; (and they have not altered) the covenant (in the least) by breaking it; (23)

لِيُخْرِجَ اللَّهُ لَصَادِقِينَ بِصَدَقِهِمْ وَيُعَذِّبَ  
لِلْمُنَافِقِينَ إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنْ  
لِلَّهِ كَانَ عَفُورًا رَحِيمًا { 24

(That Allah may reward the true men for their truth) that Allah may reward the loyal for their loyalty, (and punish the hypocrites if He will) if they die as hypocrites, (or relent towards them (if He will)) before they die. (Lo! Allah is Forgiving) He forgives those who repent, (Merciful) he shows mercy towards those who die repentant. (24)

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا  
خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ  
لِلَّهِ قُوَّةٌ عَظِيمًا { 25

(And Allah repulsed the disbelievers) of Mecca: Abu Sufyan and his host (in their wrath) in their rancour; (they gained no good) they gained no happiness, booty or the upper hand. (Allah averted their attack from the believers) Allah relieved the believers from fighting by sending the wind and the angels. (Allah is Strong) in helping the believers, (Mighty) in retribution against the disbelievers. (25)

وَأَنزَلَ الَّذِينَ ظَاهَرُوهُمْ مِّنْ أَهْلِ  
مِن صِبَا صَبِيهِمْ وَقَدَفَ فِي فُلُوهِمْ لُرُغَبِ  
قَرِيبًا تَفْتُلُونَ وَتَأْسِرُونَ قَرِيبًا { 26

(And He brought those of the People of the Scripture) they are Banu Qurayzah and Banu'l-Nadir: Ka'b Ibn Ashraf and Huyayy Ibn Akhtab and their hosts (who supported them) who supported the disbelievers of Mecca (down from their strongholds) from their mansions and towers, (and cast panic into their hearts) from Muhammad (peace be upon him) and his Companions, whereas before that they did not fear them and fought against them. (Some you slew) He says: you kill[ed] some of them, you sentence[d] them to death, (and you made captive some) their children and women. (26)

وَأَفَرَّيْكُمْ أَزْوَاجَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ  
وَأَرْضًا لَمْ تَطْلُوهَا وَكَانَ لِلَّهِ عَلَى كُلِّ  
شَيْءٍ قَدِيرًا { 27 }

(And He caused you to inherit their land) their mansions (and their houses and their wealth) He made their wealth booty for you, (and land) the land of Khaybar (you have not trodden) which did not belong to you but which will soon belong to you. (Allah is Able to do all things) whether it is a conquest or assistance. (27)

The Wives of the Prophet and believing women (28 to...)

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ إِن كُنتِنَّ يُرِيدْنَ  
لِلْحَيَاةِ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَّ أُمَتِّعْكُنَّ  
وَأَسَرِّجْكِ سَرَاحًا جَمِيلًا { 28 }

(O Prophet!) i.e. Muhammad (peace be upon him) (Say unto your wives: If you desire the world's life) what is in the life of this world (and its adornment) and its splendour, (come! I will content you) with

divorce (and will release you with a fair release) according to the Sunnah. (28)

وَإِنْ كُنْتُمْ تُرِيدُونَ لِلَّهِ وَرَسُولِهِ وَاللِّدَارِ  
الْآخِرَةِ فَإِنَّ لِلَّهِ أَجْدًا لِّلْمُحْسِنَاتِ مِنكُمُ  
أَجْرًا عَظِيمًا { 29

(But if you desire Allah and His messenger) but if you desire the obedience of Allah and of His Messenger (and the abode of the Hereafter) i.e. Paradise, (then lo! Allah has prepared for the good) for the righteous (among you an immense reward) an abundant reward in Paradise. (29)

يُنِسَاءَ لِّلَّيِّ مَن يَأْتِ مِنكُم بِفَاحِشَةٍ  
مُّبِينَةٍ يُضَاعَفُ لَهَا الْعَذَابُ ضِعْفَيْنِ وَكَانَ  
ذَٰلِكَ عَلَى اللَّهِ يَسِيرًا { 30

(O you wives of the Prophet! Whosoever of you commits manifest lewdness) plain adultery with witnesses to testify against you, (the punishment for her will be doubled) flogging and stoning, (and that) punishment (is easy for Allah). (30)

وَمَن يَفْعَلْ مِنكُم لِّلَّهِ وَرَسُولِهِ وَتَعَمَلْ  
صَالِحًا نُؤْتِيهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا  
رِزْقًا كَرِيمًا { 31

And whosoever of you is submissive) obedient (unto Allah and His messenger and does right [righteous works]) between herself and her Lord, (We shall give her reward twice over) a double reward, (and We have prepared for her a rich provision) a fair reward -rizqan kareem] in Paradise. (31)

يُنِسَاءَ لِّلَّيِّ لَسْنُنَ كَأَحَدٍ مِّنَ النِّسَاءِ إِنْ  
تَقِيْنَنَّ فَلَا تَخْصَنَّ بِلِقَوْلِ قَيْطَمَعٍ الَّذِي

## فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا {32}

(O you wives of the Prophet! You are not like any other women) you are not like the rest of women in relation to transgression, obedience, reward and punishment.

(If you keep your duty (to Allah)) if you obey Allah and His Messenger, (then be not soft of speech) with strangers, (lest he in whose heart is a disease) lust for adultery (aspire (to you), but utter customary speech) straight speech, containing no ambiguity. (32)

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ  
الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ  
الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ  
اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ  
وَيُطَهِّرَكُمْ تَطْهِيرًا {33}

(And stay in your houses) and do not go out and display gravity.

(Bedizen not yourselves with the bedizenment of the Time of Ignorance) and do not adorn yourselves with the adornment of the disbelievers in their thin, colourful clothes.

(Be regular in prayer) perform the five daily prayers, (and pay the poor-due) from your wealth, (and obey Allah and His messenger) in that which is customary.

(Allah's wish) in this (is but to remove uncleanness) sin (far from you, O Folk of the Household) of the Prophet, (and cleanse you) from sins (with a thorough cleansing). (33)

وَلَا تَذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ  
اللَّهِ وَالْحِكْمَةُ إِنَّ اللَّهَ كَانَ لَطِيفًا

## خَيْرًا { 34

And bear in mind) and remember (that which is recited in your houses of the revelations of Allah) the Qur'an (and wisdom) the commands and prohibitions, the lawful and the unlawful. (Lo! Allah is Subtle) He knows what is in their hearts, (Aware) of their works; it is also said: He is Subtle in that He commanded the Prophet (peace be upon him) to divorce them, and He is Aware of their righteousness. (34)

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ  
وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ  
وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ  
وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ  
وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ  
وَالْحَافِظَاتِ وَالذَّاكِرِينَ لِلَّهِ كَثِيرًا  
وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا  
عَظِيمًا { 35

Then it was revealed about Umm Salamah, the wife of the Prophet (peace be upon him) and Nusaybah Bint Ka'b al-Ansariyyah who said: " O Messenger of Allah! Allah does not mention women with anything good; it is all about men ": (Lo! men who surrender unto Allah) the men who profess Allah's divine Oneness, (and women who surrender) and women who profess Allah's divine Oneness, (and men who believe) truly (and women who believe) truly, (and men who obey and women who obey,



and men who speak the Truth) and men who are true in their faith (and women who speak the Truth) and women who are true in their faith, (and men who persevere) in fulfilling the commands of Allah and endure misfortunes (and women who persevere) in fulfilling the commands of Allah and endure misfortunes, (and men who are humble and women who are humble, and men who give alms) from their wealth (and women who give alms) from their wealth, (and men who fast and women who fast, and men who guard their modesty and women who guard (their modesty), and men who remember Allah much and women who remember Allah hath prepared for them forgiveness) of their sins (and a vast reward) and an abundant reward in Paradise. (35)

**Marriage of Zaid bin Harithah and Zainab bint Jahsh, their divorce and her marriage with the Prophet (saw) 36-**

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَىٰ ٱللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ ٱلْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ صِلَآلاً مَّبِينًا {36}

(And it becomes not a believing man) Zayd (or a believing woman) Zaynab, (when Allah and His messenger have decided an affair (for them)) to marry them, (that they should (after that) claim any say in their affair) they should not have any choice other than what Allah and His Messenger chose for them; (and whoso is rebellious to Allah and His messenger) and whoever disobeys Allah and His Messenger in what he is commanded with, (he verily goes astray

in error manifest) he is in manifest error regarding Allah's command. (36)

وَإِذْ يَقُولُ لِلَّذِي لَا أُنْعِي لِلَّهِ عَلَيْهِ وَأَنْعَمْتَ  
عَلَيْهِ أَمْسِكَ عَلَيْكَ رَوْحَكَ يَا نَبِيَّ اللَّهِ  
وَتُخْفِي فِي نَفْسِكَ مَا لِلَّهِ مُبْدِيهِ وَتَخْشَى  
الْإِنْسَانَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَصَى  
رَبُّهُ مِنْهَا وَطَرًا رَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ  
عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ  
إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ  
مَفْعُولًا { 37

(And when you said unto him on whom Allah hath conferred favour) through Islam, i.e. Zayd (and thou hast conferred favour) on him by emancipating him: (Keep thy wife to thyself) and do not divorce her, (and fear Allah) and fear Allah and do not let her go. (And thou didst hide in your mind) her love and the desire to marry her (that which Allah was to bring to light) in the Qur'an, (and thou didst fear mankind) and you feel ashamed of people because of this (whereas Allah had a better right that thou should fear Him) whereas you should be ashamed of Allah. (So when Zayd had performed the necessary formality (of divorce) from her) when she has finished her waiting period after her divorce from Zayd, (We gave her unto thee in marriage, so that (henceforth)) after you (there may be no sin for believers about wives of their adopted sons, when the latter have performed the necessary formality (of release) from them) when they had finished their waiting period after they are divorced or after the death of their husband. (The commandment of Allah) marrying Zayd to Muhammad (peace be upon him) (must be fulfilled) must take place. (37)

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ  
اللَّهُ لَهُ سُنَّةٌ ۖ لِلَّهِ فِي الَّذِينَ خَلَوْا مِنْ  
قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَّفْعُورًا ( 38

(There is no reproach) there is no sin or offence (for the Prophet in that which Allah makes his due) in the dispensation Allah makes for him, by making him marry. (That was Allah's way) thus was Allah's decree (with those who passed away of old) before Muhammad (peace be upon him); the reference here is to David and his marriage to the wife of Uriya; and it is also said that this refers to the marriage of Solomon with Balqis (and the commandment of Allah is certain destiny) the decree of Allah must necessarily take place. (38)

الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا  
يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكَفَى بِاللَّهِ  
حَسِيبًا { 39

(Who delivered the messages of Allah) i.e. David, Solomon and Muhammad (and feared Him) they fear Allah upon conveying the message, (and feared none save Allah. Allah keeps is enough as Reckoner/ Account-keeper) i.e. Allah is Witness. (39)

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن  
رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ لِلَّهِ  
بِكُلِّ شَيْءٍ عَلِيمًا { 40

(Muhammad is not the father of any man among you) i.e. Zayd, (but he is the Messenger of Allah) but Muhammad is the Messenger of Allah (and the Seal of the Prophets) with him Allah has sealed the advent of prophets, such that there is no prophet after him; (and Allah is Aware of all things) of your words and works. (40)

**يَا أَيُّهَا الَّذِينَ آمَنُوا ذُكِّرُوا لِلَّهِ ذِكْرًا  
كَثِيرًا { 41**

(O you who believe) in Muhammad (peace be upon him) and in the Qur'an! (Remember Allah with much remembrance) with your tongue and heart, when you engage in acts of obedience and also when you indulge in transgression. (41)

**وَسَبِّحْهُ بُكْرَةً وَأَصِيلًا { 42**

(And glorify Him early and late) and pray for Him in the morning and evening. (42)

**هُوَ الَّذِي يُصَلِّيْ عَلَيْكُمْ وَمَلَائِكَتُهُ  
لِيُخْرِجَكُمْ مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ  
بِالْمُؤْمِنِينَ رَحِيمًا { 43**

(He it is Who blesses you) who forgives you, (and His angels (bless you)) and His angels seek forgiveness for you, (that He may bring you forth from darkness unto light) and He has indeed taken you out of disbelief to faith; (and He is Merciful to the believers) and He is kind to the believers. (43)

**تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ وَأَعَدَّ لَهُمْ أَجْرًا  
كَرِيمًا { 44**

(Their salutation) the believers' salutation (on the day when they shall meet Him will be: Peace) from Allah and the angels will greet them at the gates of Paradise. (And He hath prepared for them a goodly recompense) a fair reward in Paradise. (44)

**يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا  
وَنَذِيرًا { 45**

(O Prophet!) He means Muhammad (peace be upon him) (Lo! We have sent thee as a witness) that you have conveyed the message to your nation (and a bringer of good tidings) i.e. Paradise to whoever believes in Allah (and a warner) against the Fire for those who disbelieve in Him. (45)

**وَدَاعِبًا إِلَىٰ لِلّٰهِ بِإِذْنِهِ وَسِرَاجًا مُّنِيرًا {46}**

(And as a summoner unto Allah) unto the religion and obedience of Allah (by His permission) by His command, (and as a lamp that giveth light) and taken as an example to follow. (46)

**وَبَشِّرِ ٱلْمُؤْمِنِينَ بِأَن لَّهُمْ مِّنَ ٱللّٰهِ فَضْلًا كَبِيرًا {47}**

When Allah's words (Lo! We have given thee (O Muhammad) a signal victory, that Allah may forgive you of your sins that which is past and that which is to come) [al-Fath, 48:1] were revealed the believers said: "Congratulations to you, O Messenger of Allah, for being forgiven. But what do we get from Allah?" And so Allah said: (And announce) O Muhammad (unto the believers the good tidings that they will have great bounty from Allah) an abundant reward in Paradise. (47)

**وَلَا تُطِعِ ٱلْكَافِرِينَ وَٱلْمُنَافِقِينَ وَدَعْ أَذَاهُمْ وَتَوَكَّلْ عَلَىٰ ٱللّٰهِ وَكَفَىٰ بِٱللّٰهِ وَكِيلًا {48}**

Allah then went back to the subject of the beginning of the surah, saying: (And incline not) O Muhammad (to the disbelievers) of Mecca: Abu Sufyan and his host (and the hypocrites) of Medina. (Disregard their noxious talk) and do not proceed to kill them, O Muhammad, (and put thy trust in Allah) rely on Allah.

(Allah is sufficient as Trustee) He is sufficient to fulfil His promise to give you victory; it is also said that this means: He is sufficient as a Protector. (48)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَكَخْتُمُو لِمُؤْمِنَاتٍ ثُمَّ  
طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا  
لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا فَمَنْعُوهُنَّ  
وَسَرَّخُوهُنَّ سَرَاحًا جَمِيلًا { 49

(O you who believe! If you wed believing women) without naming the amount of their dowry (and divorce them before you have touched them) before you had sexual intercourse with them, (then there is no period that you should reckon) by counting the months or the periods of menstruation. (But content them) as is due by divorce by giving them at least a scarf or shawl (and release them handsomely) divorce them without any harm done to them. (49)

33 50 to 73 Ibn Abbas English

\* تفسير Tanwîr al-Miqbâs min Tafsîr Ibn 'Abbâs

يَا أَيُّهَا النَّبِيُّ إِنَّا أَخْلَلْنَا لَكَ أَزْوَاجَكَ  
الَّتِي آتَيْتَ أَجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ  
مِمَّا أَقَاءَ اللَّهُ عَلَيْكَ وَبَنَاتٍ عَمَّكَ وَبَنَاتٍ  
عَمَّاتِكَ وَبَنَاتٍ خَالَكِ وَبَنَاتٍ خَالَاتِكَ لِلَّاتِي  
هَاجَرْنَ مَعَكَ وَ مَرَأَةً مُؤْمِنَةً إِنْ وَهَبْتَ  
نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا  
خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ قَدْ عَلِمْنَا  
مَا فَرَضْنَا عَلَيْهِمْ مِنْ أَزْوَاجِهِمْ وَمَا

## مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرْجٌ وَكَانَ لِلَّهِ عَفْوَراً رَّحِيماً { 50

(O Prophet! Lo! We have made lawful unto thee thy wives unto whom thou hast paid their dowries, and those whom thy right hand possesseth) Maria the Copt (of those whom Allah hath given thee as spoils of war, and the daughters of thine uncles on the father's side) and it is lawful for you to marry the daughters of your paternal uncle (and the daughters of thine aunts on the father's side) from the Banu 'Abd al-Muttalib, (and the daughters of thine uncles on the mother's side) from the Banu 'Abd Manaf Ibn Zahrah (who emigrated with thee) from Mecca to Medina, (and a believing woman) who believes in Allah's divine Oneness: i.e. Umm Sharik Bint Jabir al-'Amiriyyah (if she give herself unto the Prophet and the Prophet desire to ask her in marriage, a privilege for thee only) and a dispensation for you only, (not for the (rest of) believers. We are aware of that which We enjoined upon them) what We have made lawful for and enjoined upon the believers (concerning their wives) concerning marrying up to four wives after giving them their dowry and making a proper marriage contract (and those whom their right hands possess) without limit (that thou mayst be free from blame) regarding marrying that which Allah has made lawful for you to marry, (for Allah is Forgiving) of that which has ensued from you, (Merciful) regarding that which He made a dispensation for you.

تُرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْهِ إِلَيْكَ مَنْ  
تَشَاءُ وَمَنْ يُبْتَغِيَتْ مِنْ عَرَلَتْ فَلَا جُنَاحَ  
عَلَيْكَ ذَلِكَ أَدْنَىٰ أَنْ تَقَرَّ أَعْيُنُهُنَّ وَلَا يَخْرَنَّ

وَيَرْصَنَ بِمَا آتَيْتَهُنَّ كُلُّهُنَّ وَاللَّهُ يَعْلَمُ مَا  
فِي قُلُوبِكُمْ وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا { 51

(Thou canst defer) you can leave (whom thou wilt of them) from among the daughters of your aunts from your father's side, and or the daughters of your uncles from your mother's side, and not marry them (and receive unto thee whom thou wilt) and marry them, (and whomsoever thou desirest) to marry (of those whom thou hast set aside (temporarily), it is no sin for thee (to receive her again)) it is also said that this could be understood in this manner: you can abstain from whoever you will of your wives and you can go to whoever you will of your wives and there is no sin for you in abstaining from some and going to others; (that) the widening of the scope and dispensation (is better; that they may be comforted) when they know that this widening of scope is from Allah (and not grieve) for fear of divorce, (and may all be pleased with what thou givest them) of sharing your physical presence with them. (Allah knoweth what is in your hearts) whether it is contentment or resentment; (and Allah is Knower) of your righteousness and theirs, (Clement) in that which He explained to you and forgave you.

لَا يَحِلُّ لَكَ لِلنِّسَاءِ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ  
بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا  
مَلَكَتْ يَمِينُكَ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ  
رَقِيبًا { 52

to (It is not allowed thee to take (other) women) marry other women (henceforth) after explaining these criteria; it is also said this means: after your :nine wives

- 'A'ishah the daughter of Abu Bakr,
- Hafsa the daughter of 'Umar,
- Zaynab Bint Jahsh al-Asdiyyah,



- Umm Salamah Bint Abi Umayyah al-Makhzumi,
  - Umm Habibah Bint Abi Sufyan Ibn Harb,
  - Safiyyah Bint Huyayy Ibn Akhtab,
  - Maymunah Bint al-Harth al-Hilaliyyah,
  - Sawdah Bint Zam'ah Ibn al-Aswad and
  - Juwayriyyah Bint al-Harith al-Mustaliqiyyah,
- (nor that thou should change them for other wives) among those I explained amongst the daughters of your uncles and aunts (even though their beauty pleased thee) you are not allowed to marry them, (save those whom thy right hand possesseth) Maria the Copt.  
(And Allah is Watcher over all things) and Allah is Guardian over all things.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ  
إِلَّا أَنْ يُودَعَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَاطِرِينَ  
أَنَّهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا  
طَعِمْتُمْ فَانْصَرُّوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثِ  
إِنَّ ذَلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ  
وَلِلَّهِ لَا يَسْتَحْيِي مِنَ الْخَاقِ وَإِذَا  
سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ مِنْ وَرَاءِ  
حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا  
كَانَ لَكُمْ أَنْ تُدْعُوا رَسُولَ اللَّهِ وَلَا أَنْ  
تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكُمْ  
كَانَ عِنْدَ اللَّهِ عَظِيمًا {53}

(O you who believe! Enter not the dwellings of the Prophet for a meal) this verse was revealed concerning a group of believers who used to enter the rooms of the Prophet (peace be upon him) in the morning and evening and wait for the food to be served.

They used to eat and speak with the wives of the Prophet (peace be upon him). The Prophet (peace be upon him) did not like this but felt shy of these believers and could not tell them to stop coming to his rooms without permission, or ask them to leave once they were inside. But Allah forbade them from this, saying: O believers, do not enter the rooms of the Prophet (peace be upon him) without permission from the Prophet to come and eat (without waiting for the proper time) for the food to be ready, (unless permission be granted you) to come in.

(But if you are invited, enter, and, when, your meal is ended) when you have finished eating, (then disperse) then leave.

(Linger not for conversation) with the wives of the Prophet (peace be upon him). (Lo! That) coming in, sitting down and having conversation with the wives of the Prophet (peace be upon him) (would cause annoyance to the Prophet) Allah bless him and give him peace, (and he would be shy of (asking) you (to go)) or not to come in the first place; (but Allah is not shy of the Truth) Allah is not shy to command you to leave and not go in his rooms without his permission. (And when you ask of them (the wives of the Prophet) anything) and when you speak with them, (ask it of them) speak with them (from behind a curtain.

That is purer for your hearts and for their hearts) i.e. from doubts.

(And it is not for you to cause annoyance to the Messenger of Allah) by entering his rooms without his permission and conversing with his wives, (nor that you should ever marry his wives after him) after his death. This verse was revealed about Talhah Ibn 'Ubaydullah who had in mind to marry 'A'ishah after the death of the Prophet (peace be upon him). (Lo! That) your open declaration and intention to marry the Prophet's wives after his

death (in Allah's sight would be an enormity) it is an enormous sin which merits severe punishment.

إِنْ تُبْدُوا شَيْئًا أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ كَانَ  
بِكُلِّ شَيْءٍ عَلِيمًا { 54

(Whether you divulge a thing) of this intent (or keep it hidden, lo! Allah is ever Knower) He takes you to task (of all things) regarding all things, whether they are made public or kept hidden.

لَا جُنَاحَ عَلَيْهِنَّ فِي آبَائِهِنَّ وَلَا أَبْنَائِهِنَّ وَلَا  
إِخْوَانِهِنَّ وَلَا أُنْتَاءٍ إِخْوَانِهِنَّ وَلَا أُنْتَاءٍ  
أَخَوَاتِهِنَّ وَلَا نِسَائِهِنَّ وَلَا مَا مَلَكَتْ  
أَيْمَانُهُنَّ وَتَقِينَ اللَّهَ إِنَّ اللَّهَ كَانَ عَلَى  
كُلِّ شَيْءٍ شَهِيدًا { 55

(It is no sin for them) the wives of the Prophet (peace be upon him) as well as the wives of the believers (with their fathers) that their fathers should enter in on them or converse with them,

(or their sons: or their brothers, or their brothers sons, or the sons of their sisters) from the father's side or the mother's side (or of their own women) the women who belong to their own religion; for it is unlawful for a Muslim woman to strip herself of her clothes in front of Jewish, Christian or Magian women, (or their slaves) i.e. women slaves, not male slaves.

(O women! Keep your duty to Allah) fear Allah about all these in relation to their entering in on you and their conversation with you. (Lo! Allah is Witness over all things) relating to your works.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ  
يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا

## تَسْلِيماً { 56

(Lo! Allah and His angels shower blessings on the Prophet. O you who believe! Ask blessings on him) pray for him (and salute him with a worthy salutation) and resign yourselves to his command.

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ  
اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا  
مُّهِينًا { 57

(Lo! those who malign Allah and His messenger) by inventing lies about them; this verse was revealed about the Jews and Christians, (Allah hath cursed them) Allah will torment them (in the world) through being killed and expelled from their lands (and the Hereafter) in the Fire, (and hath prepared for them the doom of the disdained) they will be humiliated in their torture.

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ  
بِغَيْرِ مَا كَتَبُوا فَقَدْ خَتَمُوا بُهْتَانًا  
وَأَنَّمَا مُمِينًا { 58

(And those who malign believing men) the reference here is to Safwan (and believing women) i.e. 'A'ishah by accusing them of unchastity (undeservedly) when they are chaste, (they bear the guilt of slander and manifest sin) it is also said that this was revealed about a group of fornicators in Medina who used to harm, by their acts, the believing men and women. Allah commanded them to cease their harm and they complied.

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ  
الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ خَلَابِسِهِنَّ ذَلِكَ  
أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ لِلَّهِ

## عَفُورًا رَّحِيمًا {59}

(O Prophet! Tell thy wives and thy daughters and the women of the believers to draw their cloaks close round them) to cover their necks and bosoms ((when they go abroad). That will be better, that so they may be recognised) as free women (and not annoy you) and not be harmed by the fornicators. (Allah is ever Forgiving) He forgives what they have done in the past, (Merciful) He shows mercy on them regarding that which they will do in the future.

لَّيْنٌ لِّمَن يَنَّهُ ۖ لُمُتَافِقُونَ ۖ وَلِلَّذِينَ فِي  
قُلُوبِهِمْ مَّرَضٌ ۖ وَلِلْمُرْجُفُونَ فِي الْمَدِينَةِ  
لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُخَاوِرُونَكَ فِيهَا إِلَّا  
قَلِيلًا {60}

(If the hypocrites) 'Abdullah Ibn Ubayy and his host in their scheming and treachery, (and those in whose hearts is a disease) the desire to fornicate, (and the alarmists) those who follow the faults of the believers; these are the people won over to Islam through gifts and money (al-mu'allafah) (in the city) in Medina (do not cease, We verify shall urge thee on against them) We shall set you against them, (then they will be your neighbours in it) they will not live in the same city of Medina (but a little while) except for a short period.

مَلْعُونِينَ أَيْنَمَا ثُقِفُوا أُخِذُوا وَقُتِّلُوا  
تَقْتِيلًا {61}

(Accursed) they will be killed, (they will be seized wherever found and slain with a fierce) slaughter.

سُتَّةَ ۖ لِلَّهِ فِي ۖ لِلَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَن  
تَجِدَ لِسُنَّةِ ۖ لِلَّهِ تَبْدِيلًا {62}

That was the way of Allah) such is Allah's chastisement in the life of this world (in the case of those who passed away of old) before them, from among the hypocrites when they were arrogant with their prophets and the believers, Allah commanded their prophets to kill them; (thou wilt not find for the way of Allah) for the chastisement of Allah (ought of power to change) when this verse was revealed, they ceased their evil acts.

63 Saa'ah ساعة

يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا  
عِلْمُهَا عِنْدَ اللَّهِ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ  
تَكُونُ قَرِيبًا { 63

(Men) the people of Mecca (ask you) O Muhammad (of the Hour) about the coming of the Last Hour. (Say) O Muhammad: (The knowledge of it) the knowledge of its coming (is with Allah only. What can convey (the knowledge) unto thee? It may be that the Hour is nigh) very near.

إِنَّ لِلَّهِ لَعْنًا لِّلْكَافِرِينَ وَأَعْدًا لَهُمْ سَعِيرًا  
{ 64

(Lo! Allah hath cursed) chastises (the disbelievers) the disbelievers of Mecca on the Day of Badr, (and hath prepared for them a flaming fire,

خَالِدِينَ فِيهَا أَبَدًا لَا يَجِدُونَ وَلِيًّا وَلَا  
نَصِيرًا { 65

Wherein) in the Fire (they will abide for ever) never to die or leave. (They will find (then) no protecting friend) no protector to protect from the Allah's

chastisement (nor helper) to spare them from Allah's torment.

يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ  
يَلَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ} 66

(On the day when their faces are turned over) are dragged (in the Fire, they say) both the leaders and the followers: (Oh, would that we had obeyed Allah) by accepting faith (and had obeyed His messenger) by accepting their message!

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكِبَرَاءَنَا  
فَاصْلُوا بَيْنَنَا وَبَيْنَ آيَاتِنَا} 67

(And they say) i.e. the followers: (Our Lord!) O our Lord! (Lo! we obeyed our princes) our chieftains (and great men) our noble and eminent men, (and they misled us from the Way) they barred us from Religion.

رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنَاهُمْ  
لَعْنًا كَبِيرًا} 68

(Our Lord!) they say: O our Lord! (Oh, give them) the leaders and chieftains (double torment) double of what You give us of torment (and curse them with a mighty curse) and chastise them with a great chastisement.

69 Musa alaihis salam was pained in the same way as this Nabi (SAW)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا  
مُوسَىٰ فَبَرَأَهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ

## لِلَّهِ وَحِيَّاهُ { 69

(O you who believe! Be not) in harming the Prophet (peace be upon him) (as those who slandered Moses) they accused him of having swollen testicles, (but Allah proved his innocence of that which they alleged, and he was well esteemed in Allah's sight) he has a high standing and status in Allah's sight.

يَا أَيُّهَا الَّذِينَ آمَنُوا تَعَوُّوا لِلَّهِ وَفُؤُلُوا قَوْلًا  
سَدِيدًا { 70

(O you who believe! Guard your duty to Allah) obey Allah in that which He commands you, (and speak words straight to the point) and speak fair words: "there is no deity except Allah";

يُضْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ  
وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا  
عَظِيمًا { 71

(He will adjust your works) He will accept your works which are carried out because of belief in Allah's divine Oneness (for you and will forgive you your sins) due to your profession of Allah's divine Oneness. (Whosoever obey you th Allah) in that which He commands him (and His messenger) in that which he commands him, (he verily hath gained a signal victory) he gained Paradise and is clearly safe from the Fire.

72-73 Amanat was offered to heavens the earth and mountains but they refused to take up the responsibility whereas man took up the responsibility [the tyrant and ignorant] (verse 72)--- why did we make this offer (verse 73)



إِنَّا عَرَضْنَا لِلْأَمَانَةِ عَلَى السَّمُوتِ  
وَالْأَرْضِ وَالْحِبَالِ فَاتَيْنَ أَنْ يَحْمِلَهَا  
وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ  
ظَلُومًا جَهُولًا { 72

(Lo! We offered the trust) obedience and worship (unto the heavens) unto the inhabitants of the heavens (and the earth and the hills) by way of choice and selection, (but they shrank from bearing it) through reward and punishment (and were afraid of it) and were afraid of bearing it. (And man assumed it) Adam assumed it, accepting both the possibility of reward and punishment. (Lo! he hath proved a tyrant) by assuming its bearing; it is also said that this means: he has proved a tyrant by eating from the tree (and a fool) and ignorant of its consequence. (72)

لَيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ  
وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ  
عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ  
غَفُورًا رَحِيمًا ( 73

And when Allah revealed His glad tidings to the believers that He will bestow His favour upon them, the hypocrites asked: "and what do we get, O Messenger of Allah?" Allah said: (Allah punisheth hypocritical men and hypocritical women) it is also said that this means: Adam accepted the trust so that Allah punishes the hypocrites among men and women, (and idolatrous men and idolatrous women) because they rejected the trust, since they were in the loins of Adam when he accepted this trust. (But Allah pardoneth believing men and believing women) who are true in their faith in relation to any shortcomings regarding the bearing of this trust, (and Allah is Forgiving) He forgives whoever repents

from amongst them, (Merciful) towards the believers'. (73)

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tMadhNo=2&tTafsirNo=73&tSoraNo=33&tAyahNo=  
49&tDisplay=yous&UserProfile=0&LanguageId=2](http://www.altafsir.com/Tafasir.asp?tMadhNo=2&tTafsirNo=73&tSoraNo=33&tAyahNo=49&tDisplay=yous&UserProfile=0&LanguageId=2)